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CELEBRATION

OF THE

Semi-Centennial Anniversary

OF

THE BAPTIST CHURCH OF BROOKLINE,

WITH

An Historical Discourse by the Pastor, the Rev. Henry C. Mabie.

Sunday and Monday, June 2 and 3, 1878.

BROOKLINE:
PRINTED AT THE CHRONICLE BOOK AND JOB PRINT.
1878.

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Brookline, Mass. Baptist church.

Celebration of the semi-centennial anniversary of the Baptist church of Brookline; with an histroical discourse by the pastor, the Rev. Henry C.Mabie. Sunday and Monday, June 2 and 3, 1878. Brookline,1878.

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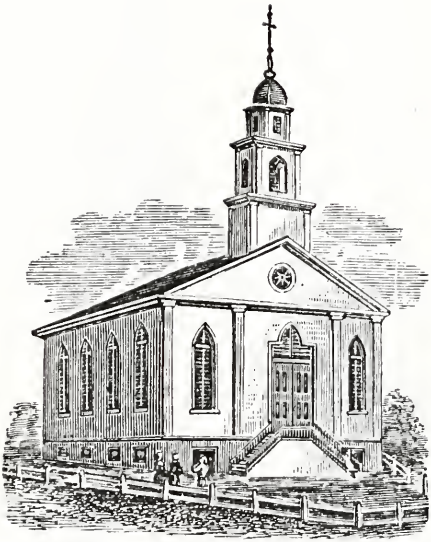

The Baptist Church in Brookline.— 1828.

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The Baptist Church in Brookline.— 1878.

At the meetings of THE BAPTIST CHURCH IN BROOKLINE, held on the 26th day of March and 23d day of April, 1878, it was

Voted, To appoint a Committee to make arrangements for the proper and appropriate Celebration of the Fiftieth Anniversary of the Church,

And the following committee were appointed to carry out the vote of the Church, viz.:

Rev. HENRY C. MABIE,
Dea. THOMAS GRIGGS,
THOMAS B. GRIGGS,
GEORGE W. STEARNS,
WILLIAM DEARBORN,
GEORGE S. CUSHING,
PETER W. PIERCE,
DAVID S. COOLIDGE,
ADDISON BOYDEN,
DAVID BENTLY.

In conformity with the vote of the Church, the Committee issued the following Note of Invitation to the absent and former members of the Church and Congregation, viz.:

Semi-Centennial Celebration.

The Baptist Church in Brookline intend to celebrate their Fiftieth Anniversary on

SUNDAY, THE SECOND DAY OF JUNE, 1878.

by religious services and historical addresses in their house of worship, at a quarter before eleven o'clock in the forenoon, and by a meeting of the Sabbath School Teachers and Scholars on the same day, at half-past seven o'clock in the evening.

ON MONDAY, the 3d day of June, 1878, there will be a Social Reunion in the Chapel, of the present and former members of the Church and Congregation, and their guests at 4 o'clock in the afternoon.

YOU are cordially invited to be present and join with us on that interesting occasion.

Respectfully,

Dea. THOMAS GRIGGS,
WILLIAM DEARBORN,
GEORGE S. CUSHING,
DAVID S. COOLIDGE,
BENJAMIN F. BAKER,
GEORGE F. JOYCE,
DAVID BENTLY.

Brookline, May 3d, 1878. *Committee on Invitation.*

1828
1878

The Programme

for the service of the Celebration was arranged by the Committee as follows:—

Sunday, June 2d, at 10.45 A. M.

HISTORICAL ADDRESS,

By the Pastor, - - - - - Rev. H. C. Mabie.

COMMUNION SERVICE,

At 4 o'clock, P. M.

SUNDAY SCHOOL ANNIVERSARY,

At 7.30 P. M.

Monday, June 3d, at 4 P. M.

ADDRESSES,

By Rev. Wm. Shailer, D. D., and Rev. Wm. Lamson, D. D.

Former Pastors.

SOCIAL GATHERING

IN THE CHAPEL, AT THE CLOSE OF THE ADDRESSES.

COLLATION

IN THE TOWN HALL, AT SIX O'CLOCK, P.M.

Followed by Brief Addresses.

Morning Service, Sunday, June 2d, 1878.

In conformity with the foregoing arrangement, the services of the Celebration were commenced on Sunday morning at the usual hour, and the house of worship was completely filled at the beginning of the exercises, which were as follows:

ORGAN VOLUNTARY,

BY THE ORGANIST, MR. GEORGE H. CARNES.

SINGING, "THE GLORIA IN EXCELSIS,"

BY A SELECT CHOIR.

INVOCATION,

BY THE PASTOR, REV. HENRY C. MABIE.

SINGING,

HYMN 121 IN THE "SERVICE OF SONG."

Praise to thee, thou great Creator!
Praise to thee from every tongue.
Join, my soul, with every creature,
Join the universal song.
Father, source of all compassion,
Pure, unbounded grace is thine:
Hail the God of our salvation!
Praise Him for His love divine.

For ten thousand blessings given,
For the hope of future joy,
Sound His praise through earth and heaven,
Sound Jehovah's praise on high.
Joyfully on earth adore him,
Till in heaven our song we raise;
There, enraptured, fall before Him,
Lost in wonder, love, and praise.

READING OF SCRIPTURE,

(91st and 92d Psalms,)

By Rev. Alvah Hovey, D.D.,

President of Newton Theological Institution.

PRAYER,

By Rev. William H. Shailer, D.D., of Portland,

(a former Pastor of the Church.)

SINGING,

HYMN 787 IN THE "SERVICE OF SONG."

How honorable is the place
Where we adoring stand,—
Zion, the glory of the earth,
And beauty of the land!

Bulwarks of mighty grace defend
The city where we dwell;
The walls, of strong salvation made,
Defy the assaults of hell.

Lift up thy everlasting gates,
The doors wide-open fling:
Enter, ye nations, that obey
The statutes of our King.

Here shall you taste unmingled joys,
And live in perfect peace:
You, that have known Jehovah's name,
And ventured on his grace.

Trust in the Lord, forever trust,
And banish all your fears;
Strength in the Lord Jehovah dwells
Eternal as His years.

HISTORICAL ADDRESS,

By the Pastor.

Psalms, cxii—6: "The righteous shall be in everlasting remembrance."

We are here to-day to call to remembrance former days in the history of a Christian church. The field is somewhat narrowed. We are not to speak of what *might* have been, or what *ought* to have been, according to some ideal standard of church life, but of what *actually has transpired* in a line of events which has given to this church its own peculiar character. It is not my purpose in this discourse to make extended biographical notes of the men who have figured prominently here, as that will be left to another occasion, and to those better qualified than I to speak. My object here is rather to analyze the characteristic features of this Christian body, to speak of great principles which in the life of this people have found an incarnation.

The true history of a church consists not in a mere series of incidents, nor in the history of its mere individual members; it is rather the outcome of certain divine impulses which have been wrought into the combined life of a body of believers.

Having premised this, let us study for an hour that spiritual movement which, beginning fifty years ago in the lives of a small but devoted band, has broadened into the church assembled here to-day. Let us note, first, the *origin* of this religious movement. Many present here to-day will recall that about the beginning of the present century there was a wide-spread defection from the evangelical faith in the churches throughout New England. There were some natural causes for this defection. In the first place, for nearly a century there had prevailed in leading theological centres extreme Calvinistic views, which, in overzeal to maintain the doctrine of Divine Sovereignty, had depressed another truth, the complement of it—man's free agency. As the result of this, there was in the minds of many an entire reaction from the system of truth then dominant, which broadened into an entire rejection of the Trinitarian theology.

In the second place, an institution which has never had warrant, either in Scripture or in the experience of the Church (infant baptism), but which, strangely enough, had found well-nigh uni-

versal support in the early churches of New England, brought into those churches a large membership of unregenerate persons, who never had experience of evangelical truth. Allied to this was another institution, known as the "half-way covenant," which enlarged the unregenerate membership of the Church to still wider bounds, till at length there was a multitude ready to go out from it because they were not of it.

Yet again, from colonial days, when the Pilgrim Fathers fled from English oppression to these rugged shores in order that they might freely worship God, and—as some have thought—*oppress* those dissenting from them, there had grown up a sentiment that in some way the State was to be made subservient to the Church, and that that form of Church first on the ground was to establish the standard for both State and Church. Hence, there were many among our fathers who felt not only the reproof of the pulpit, but the smart of the magistrate's lash, as wielded in the interests of established orders. In those times, let it be borne in mind, the Baptists were a feeble folk, small in numbers, of no wealth, with but one school of learning of any note, and for the most part derided, classed with Quakers and witches, deserving to be whipped, banished or burned for their so-called fanatical views.

There was but little outward inducement for men to become Baptists; and yet, *mark*, that from that very period of wide-spread defection on the one hand, the Baptist denomination began to grow in numbers and rise in power, on the other. The truth is, that in every period when the Church is tried, thoughtful and serious men are driven to a re-examination of the faith that is in them. For men who could not accept prevailing views of established orders, there were open then, as ever, two alternatives. One was to react to an extreme liberalism, which has no definite belief; the other, to have recourse again to the Holy Scriptures and draw from that pure source better statements of the faith. The beliefs of the Baptist churches of to-day in this country are the result of such a fresh and original inquiry of the Sacred Scriptures, made not then, indeed, for the first time, but made for the first time by many people in that period of defection.

While some were becoming fatalists, teaching for doctrines the commandments of men in respect to ordinances, upholding the traditions of the fathers respecting the relations between Church and State, gathering a host of unregenerate persons into the membership of the Church, and while others rose up to deny the trinity of the Divine nature, the deity of our Lord Jesus Christ and the authority of the Scriptures themselves, our Baptist fathers were preaching amid many reproaches the Scriptures of the old and new testaments, the sole and sufficient authority in all matters of

faith and practice; the sovereignty of God in election, and also the free agency of man; a regenerate Church membership; the ordinances to be maintained as our Lord delivered them, and the Church and State to be wholly independent of each other as to formal relations.

As part and parcel of that complex movement of three-score years ago this church had its origin. It came into existence, in the providence of God, at a set hour. The only church in this town fifty years ago (embracing, indeed, in its membership many noble souls, and presided over by a man earnest and devout, the Rev. John Pierce, D.D.,) was nevertheless drifting with those opposing evangelical faith.

In that congregation there were, however, dissatisfied ones, and it needed but a single providential incident to call out that sentiment into significant action.

In the year 1805 a young man died here, whose mother, Mrs. Beulah Griggs, was a member of the Rev. Doctor Pierce's church. The year following, on the anniversary of the son's death, that mother gave expression to her interest in Baptist principles by inviting the Rev. Mr. Grafton, of Newton, to preach a sermon in Brookline in the house of Thomas Griggs. This was the twenty-seventh of October, 1806. The impression of this sermon was so deep and salutary that it led a number to re-examine the word of God and the state of their own hearts, and the movement which resulted in the formation of this church doubtless had its potential origin here, although the church was not formally constituted for more than twenty years afterwards. The conversion of Mrs. Beulah Griggs and the influence which went out from it was the initial step of the evangelical movement in this town. Those who were the constituted members of this body residing here, who from time to time adopted Baptist views, in the interim became connected with churches in Newton, Cambridgeport and Roxbury. Notably among those were Deacon Thomas Griggs, Deacons Elijah and Timothy Corey.

In the year 1827 Baptist meetings were formally held for the first time in Brookline, several of the brethren inviting evangelical ministers from other towns to preach in private houses. One sister is present here to-day who, as did Mary in Bethany of old, frequently opened her house for these meetings, though in doing this she subjected herself to pecuniary loss, so obnoxious was the Baptist name to some of her patrons. In June of this year the first concert of prayer for foreign missions was held at the house of Mr. Edward Hall, a meeting so manifestly attended by the presence of the Holy Spirit that from that time to this, though it was a year before the formation of the church, the monthly concert has been observed.

The meetings held during the year 1827 had awakened so much interest that the many who wished to attend could no longer be accommodated in a private house, therefore in the month of February, 1828, a suitable piece of land was leased and the first chapel erected. The building was 26x36 in size. In the month of April a Sabbath School was organized, having nine teachers and thirty-one scholars. The first superintendent was Daniel Sanderson, a man who through many years proved himself an efficient worker in the Lord's cause—a deacon counted worthy of double honor, and a generous contributor to benevolent causes.

At a meeting held May 21st it was voted to organize a church, to be called the Baptist Church of Brookline, services of recognition to be held on the fifth day of June. Accordingly, on that day (June 5, 1828, fifty years ago on Wednesday next,) thirty-six individuals, eleven brethren and twenty-five sisters, were publicly recognized as a Baptist Church. On October 16th of the same year, the following brethren were chosen deacons: Elijah Corey, formally deacon of the church at Newton, and Thomas Griggs and Timothy Corey, formally deacons of the church at Roxbury. One of those brethren still holds the office to which he was then called. He has ever honored it, and though at the good old age of ninety years, still regularly fills his place in the sanctuary on the Lord's day, and is felt to be a prophet whose words of counsel are an oracle among us and a benediction upon us all. Of the deacons Corey I shall speak hereafter.

In July, 1828, only one month after the public recognition of the church, so large had the congregation become, it became evident that the litttle chapel was insufficient. Accordingly, five brethren came together, canvassed the matter and "divided the dollar" among them, each agreeing to bear a certain proportion of the expense of a new building, whatever it might be. Those were days of sacrifice to high principle, of devotion to views which it cost much in every way to maintain. These five brethren, whose names deserve to be held in perpetual remembrance by all lovers of evangelical faith in this community (for they pioneered the way for Congregationalists, Episcopalians, Methodists and Baptists alike), were Elijah Corey, Timothy Corey, Thomas Griggs, David Coolidge and Elijah Corey, Jr.

By the twentieth of November of the same eventful year, 1828, the new church was dedicated and the former chapel was fitted into a parsonage. During this year also a number were added to the church by baptism, and thus God's seal was set upon the earnest efforts to establish His cause. We cannot pass this account of the organization without making honorable mention of some who were the fathers of this enterprise.

Deacon Elijah Corey in early life became a member of the Unitarian church under the charge of the Rev. Joseph Jackson. At the age of thirty-six he became, as he believed, a subject of the new birth, entirely changed his views, and in 1810 was baptized into the First Baptist Church at Newton, where he was soon afterwards chosen deacon. He subsequently removed his membership to the church in Cambridgeport. He was one of the movers in the organization of this church in 1828, and held the office of deacon until the close of his life in 1859. He was a devout and aggressive Christian, a liberal and active supporter of the cause until his death.

Deacon Timothy Corey, a brother of Elijah, also in early life was a Unitarian. In 1810, with his brother, he came to a change of views, and was baptized and received into the church at Newton. He subsequently became connected with the church in Cambridgeport and the church in Roxbury, in the latter place holding the office of deacon. He was a man of even temper, calm and judicious as a counsellor. In 1844 he departed this life, but his influence is perpetuated, not only in his works which follow him, but in the lives of children and children's children who have proved the truth of the text: "The generation of the upright shall be blessed."

Deacon Daniel Sanderson, who has been previously mentioned, was a member of this church from its origin till his death in 1863. In a sketch given by another hand I find this comment upon his character: "The cause of Christ both at home and abroad shared his warmest sympathies and co-operation. For the foreign work he gave freely of his means and his counsel, and parted cheerfully with a loved daughter at the call of the Master to labor among the heathen. His work at home was not confined to his own town. He greatly enjoyed aiding feeble churches, and many an interest, now strong and self-supporting, has been helped in its beginnings by his timely charity and counsel."

Deacon Thomas Seaverns was an original member of this church, continuing here until his death in 1875. Served as deacon twelve years. He was known as a man of quiet and retiring manners, humble and devout, and universally respected and revered.

David Coolidge was one of the five brethren who shared the early burdens. For many years he continued a member of this church, but in later life his sympathies were drawn out to the aid of the younger church in Brighton, in connection with which he spent his last days, giving freely of his means, and passed away in the month of November in the year 1876, at the advanced age of eighty-seven, like a shock of corn fully ripe in its season. His widow yet survives him, and his children have entered into his labors.

There are others to whom this church is greatly indebted, among them many noble-hearted women. Among those who have passed away are Deacon Thomas Kendall, David R. Griggs, Susan Bond, Nancy Pierce, Almira Sanderson, Abigail Tolman, and others. Of the living we will not particularly speak, as their labors are an open volume to you all.

Passing now from the record of the *origin* of this religious movement, and leaving for others and to another occasion reminiscences of the fathers, let us notice some of the characteristic features which have entered into the life of this church.

I.—ITS DEVOTION TO THE CAUSE OF FOREIGN MISSIONS.

This is high praise to be bestowed upon any church to say that perhaps its very chief characteristic has been a desire to carry the gospel to heathen nations, for this is the very innermost spirit of the gospel of Christ. Christ, on His errand of redeeming love to this apostate province of God's empire, was the first foreign missionary. Strange, therefore, it is that in Christendom to-day there are hosts of churches in which there is not sentiment enough on this cause to lead them to provide for an annual discourse, or to give a dollar towards this cause in the course of a year, and especially among Baptists, when for more than sixty years it has been one of the noblest features of our denominational work that our brethren have been pioneers in Asiatic missions. It is therefore greatly to the credit of this people that they were partners in the early period of missionary sacrifice and toil. It is also significant that the very organization of this church is dated from a peculiar spiritual impulse that was received at a missionary concert for prayer, held and permanently established a year before the organization of either the church or the Sunday school. It is recorded that at that meeting those assembled received a remarkable measure of spiritual influence which moved them to take the first steps toward forming a church.

The concert has been regularly maintained throughout these fifty years. Foreign missions, therefore, have always shared largely in the affections of the church. Money has been freely given, and, better than all, some of our choicest members have devoted their lives to this cause.

In June, 1832, Mr. Thomas Simons, a native of England, who became a member of this church by letter, was appointed missionary to India, and after more than forty years of service died at Prome in 1876, at the age of seventy-five. Helen Maria Griggs, who had been one of the original members of this church, early felt that the cause of missions claimed her service. She was accordingly appointed to the work, became the wife of the Rev.

Francis Mason, and sailed on the twenty-fourth of May, 1830, for India. There has always been a pathetic interest connected with the arrival of these missionaries at Tavoy. They were just in time to witness the sad scenes connected with the death of the lamented Boardman, and to share in that memorable baptismal service on the banks of the stream in the Burmah jungle, and to care for that first band of Karen converts, which was the fruit of Boardman's eager toil. Here our sister lived and labored till October 8, 1846, when she was called to the missionary's reward on high.

Two years after the departure of Mr. and Mrs. Mason, Sarah Davis, whose Christian life for two years previous had burned with zeal for missions, felt it her duty to devote herself to this work. Accordingly, she was appointed by the Board, and having become the wife of Grover S. Comstock, they sailed for Burmah July 2d, 1834. For nine years Mrs. Comstock proved herself a heroine of sacrifice and labor, and died April 28th, 1843. She sleeps in Ramree in distant Arracan, while incidents of her devotion to Christ and the heathen have awakened interest in the cause of missions and nerved believers to sacrifice the world round.

Among the pupils in the Sunday school class of Sarah Davis had been a young girl who partook largely of her teacher's piety and missionary zeal. This was Martha Ann Sanderson, a daughter of Deacon Sanderson. In August, 1850, she was married to Mr. William Ashmore, and on the 18th of the same month they sailed for China. After eight years of abundant labors, in consequence of failing health, they sailed for America. With the voyage half completed her life ceased. She sleeps in the ocean, whose waters laving every shore speak the breadth of her sympathy for perishing humanity.

There was one other sister who was baptized into the membership of this church in 1837. Five years later she was appointed a missionary to the Cherokee Indians. This was Elizabeth Morse, who, though entering a field somewhat less distant, chose one requiring quite as much heroism—a field which to this day is as full of interest and promise as the Asiatic fields.

II.—Pass now to notice in the work of this church its provision for the pulpit in the pastors it has chosen. It is the work of the church to rear the ministry, to educate it, to call it under God to position, to cultivate its piety, and to coöperate with it. The records show that for more than two years after the organization the church had no pastor, although preaching was regularly maintained and the spiritual state of the people was healthful and vigorous.

In the month of March, 1830, the church extended a call to him who was to be their first pastor—the Rev. Joseph M. Driver, of the

Andover Theological Seminary. During Mr. Driver's ministry nineteen were added to the church. I am informed that Mr. Driver is still living, at the advanced age of seventy-eight years, in Windsor, Vt., being in very feeble health and wholly unable to join us here.

In the year 1831, the Rev. Joseph A. Warne was called to the pastorate. He was publicly recognized April 14, and continued in the relation until June 1837, a period of about six years. He is spoken of as a preacher mighty in the Scriptures, who did much to beget and mature a love for sound doctrine, a characteristic which has permanently entered into the sentiment of this church. (They never have been a people of itching ears, calling for sensational preaching, and descending to clap-trap to entice the people.) Pastors upon this field have been affectionately cherished for studious habits, positive convictions of gospel truth, and faithful every-day toil to ground the church in the same, and for these qualities Mr. Warne holds a high place in the esteem of those brethren who remember him. Sixty-five members were added to the church during his pastorate. Mr. Warne is still living, at the age of eighty years, and though too feble to join us in our festival, has sent us his congratulations in a letter, which we shall hear on another occasion.

Succeeding Mr. Warne's pastorate in the year 1837, the Rev. William H. Shailer, then teaching in the institute at Suffield, was unanimously called to the pastorate. The blessing of God attended this union to a high degree. All hearts join to welcome to our re-union a brother so beloved, a pastor whose work of more than sixteen years so greatly endeared him to many still living, and by whom many of you were baptized into the fellowship of this church. Of the tenderness of those pastoral relations, as well as of the men who stood about him as fellow-laborers, we shall have the pleasure of hearing from his own tongue on the morrow.

In February, 1854, Dr. Shailer deemed it best to close his pastorate here, and accepted the repeated invitation to the First Baptist Church in Portland, Me., a relation which has been perpetuated until about a year ago, through a period of twenty-three years—a record for length of pastorates with which but few men are honored.

In March of 1855, an invitation was extended to the Rev. Nehemiah M. Perkins, of Waterbury, Conn., to enter the pastorate here. The invitation was accepted and the relation continued till August, 1858, when, on account of failing health, he felt compelled to resign. He was an able and Scriptural preacher and abundant in labors, and though the relation continued only about three years, fifty-two were added to the church. It was during the pastorate of Mr. Perkins that the enterprize of building the present house of

worship was begun, though he did not remain to see it completed. His last public act in connection with this church was to return and preach from this pulpit on December 1st, 1859, the sermon of dedication.

In November, 1859, a call was extended to the Rev. William Lamson, D.D., of Portsmouth, N. H., which was accepted. The services of recognition were held January 29th, 1860, the sermon being preached by the Rev. Barron Stow, D.D., of Boston. In August, 1874, he was disabled by paralysis, and in February, 1875, resigned his pastorate. A pastorate so freshly and warmly in mind as that of my immediate predecessor, you would scarcely expect *me* to give an account of. He has an abiding place in the memory and hearts of you all.

The church have delighted to place upon permanent record the following tribute :

"An eloquent and faithful preacher, he shuned not to declare the whole counsel of God ; an affectionate pastor, he was beloved by his flock ; a wise and safe counsellor, his praise was in all the churches."

The pastorate continued fifteen delightful years, and doubtless would have been maintained for many years longer had health allowed. During this pastorate 191 were added to the church. Much of the delight and pleasure of the present pastoral relation has arisen from being permitted to gather the ripened harvest of that faithful seed-sowing, and surely herein again is that saying true, "One soweth and another reapeth, and both he that soweth and he that reapeth may rejoice together."

The present pastorate began January, 1876. A record of it will be left for another pen than mine. May God grant that it may be as honorable as that of those preceeding me.

In these days of short pastorates it may be well to note that apart from the present one, the average duration of these pastorates has been eight years and six months.

Those who have served in the office of deacon, besides those mentioned, have been William H. Jameson and Samuel C. Davis, besides the present deacons, George Brooks, Austin W. Benton and George F. Joyce.

III.—Another feature has been an intelligent zeal in the cause of Christian education. From its beginning the church has demanded in its pulpit not only men of piety but men of scholarship, men of Biblical learning, able interpreters of the word of God, men familiar with the history of the church. The early founders of this body were the early friends of common school education in this town, who believed that the school-house and the church should stand

side by side. They have ever been the friends of the academy and college. But their interest in this cause never reached its climax till it had lent its most generous aid to the establishment and endowment of a school of the prophets. Accordingly, when a few years ago a movement was set on foot to endow Newton Theological Institution, it came with alacrity and heartiness with its offerings, which, so long as yonder hill shall stand, will attest its zeal. This, too, let it be borne in mind, was but a consummation of interest in the hearts of our brethren and fathers, which began with the very origin of that Institution and which has been represented among its broadest counsellors, and on its boards of management, and which has befriended the student within its walls from that day to this. Whenever, indeed, in our broad land an institution of learning wisely founded has made its plea for help, it has found a response from this people.

IV.—And this leads me to broaden this last remark into the recognition of another characteristic of this church, viz: the generosity of its contributions to various causes. As has been intimated, this people did not begin its life upon that pusillanimous maxim of a shrivelled selfishness, "Charity begins at home," but rather upon that Scriptural one at its very antipodes, "Charity seeketh not her own,"—a maxim at the very basis of her foreign mission interest, and which, embracing the world in its arms, confesses with Paul, "I am debtor both to the Greek and to the barbarian, both to the wise and to the unwise," etc.

There are many in all parts of our land who, if they could speak to-day, would gratefully acknowledge from many a home mission field; from many a church now grown strong from its timely aid; from many a pioneer evangelist on the Western border; from many a swarthy tenant of the tropics; from many a school where the freedmen, those wards of the nation, are being fitted for citizenship; or where the German or Scandinavian or the French are being aided to disenthrallment from the yoke of false religions; from all these would come quick recognition of the "Good Samaritan" character of this people. In this way it has sent the throb of its warm heart around the globe. The bounds of this planet only have limited the field of its beneficence.

V.—Included in this intelligent and generous zeal for the highest good of all men, was exhibited in the hour of our nation's peril that high patriotism which gave again of its treasure, its prayers, and, most costly of all, its sons, to fight and die on her behalf. Among those who yielded their lives on this altar, members of this church, were George Theodore Stearns, Daniel H. Atkinson and

George W. Funk. Let their names never be forgotten, that, as is inscribed on yonder tablet:

> "Here lisping youth and hoary age,
> While tears shall start and bosoms swell,
> May read upon the marble page
> How freedom's heroes fought and fell!"

In drawing this historic record to a close, let me say, as you have noticed, the advance of this church from the beginning till now has not been rapid, spasmodic or remarkable. It has been steady, constant progress. There have been no great revivals. The original stock was of sterling stuff. They aimed to build what would stand; they have embraced in their membership a collection of noble families; the sons have risen up to walk in the ways of the fathers, because those ways have shone more and more, and will so shine till the perfect day. Remarkable harmony, peace and fraternity have prevailed. God has often appeared here to greatly refresh His people and convert souls, amid signs that awed us at His presence.

On one Sabbath during the last year it was the pastor's privilege to welcome at the Lord's table twenty-four converts—fruit recently gathered. And now, sensible that in this account I have omitted many names which this church delights to honor, and sensible, too, as we all are, of the imperfect nature of all our work, turn we to the future (we of to-day who constitute the present church, children of the fathers, inheritors of so rich a legacy,) with purpose to bear aloft the banner which is committed to us, with courage as intrepid and devotion as constant as theirs—for great as was the day in which they lived, ours is even more auspicious. The world invites and God commands to action, and Christ must reign until he has put all enimies under his feet. Let us, then, the members of the Brookline Baptist Church of to-day, with all this noble history as a legacy, say, with as much purpose as did the great apostle, "Not as though we had already attained, either were already perfect, but we follow after it that we may apprehend that for which also we are apprehended of Christ Jesus."

SINGING,

HYMN 989 IN THE "SERVICE OF SONG."

Come, let us join our friends above,
That have obtained the prize,
And on the eagle wings of love
To joys celestial rise.

Let all the saints terrestrial sing
With these to glory gone,
For all the servants of our King,
In earth and heaven are one.

One family we dwell in Him,
One church, above, beneath;
Though now divided by the stream,—
The narrow stream of death.

One army of the living God,
To His command we bow;
Part of His host hath crossed the flood,
And part are crossing now.

His militant embodied host,
With wishful looks we stand,
And long to see that happy coast,
And reach that heavenly land.

Oh, that we now might grasp our Guide;
Oh, that the word were given!
Come, Lord of hosts, the waters divide,
And land us all in heaven!

PRAYER,

BY REV. ALVAH HOVEY, D.D.

BENEDICTION,

BY REV. WILLIAM H. SHAILER, D.D.

Afternoon Service, Sunday, June 2d.

At four o'clock in the afternoon the church celebrated the communion of the Lord's Supper, with deep and heart-felt thanksgiving to God for all his mercies and blessings, and all the way in which He had led us in the past.

Evening Service, Sunday, June 2d.

In the evening, from half-past seven until nine o'clock, the Sabbath school held a concert, with singing by the children, reports from the Secretary and Treasurer, remarks from past superintendents, and an address to the school by the Rev. Henry M. King, D.D., of the Dudley Street Church, Boston Highlands, (formerly Roxbury,) which was listened to with deep interest and great pleasure. The occasion was one of much interest, and highly enjoyed by those present.

From the Secretary and Treasurer's report it appears that the Sabbath school was organized in April, 1828, with thirty scholars, and four male and four female teachers, a superintendent and a secretary and treasurer. Among the names of the teachers appear those of Miss Helen M. Griggs—afterwards Mrs. Mason—our first missionary to Burmah, whose life was a noble example of Christian faith and works. She was the first of that noble band who went forth from this church and Sabbath school to tell of the love of Christ to a heathen world. The names of Simmons, Miss Sarah Davis, (Mrs. Comstock), Miss Martha A. Sanderson, (Mrs. Ashmore), and Miss Elizabeth Morse, are also found among those who taught and labored in this school, and others who have gone forth from among us and done good and noble work in the Master's cause, as missionaries, ministers of the Gospel, Sunday school teachers, and in various other departments, whose labors have been crowned with success, and they have been a blessing in the world. Since the establishment of the school, the following persons have

served as its superintendents, namely: Dea. Daniel Sanderson, Dea. Thomas Griggs, David R. Griggs, Julius S. Shailer, Benjamin H. Rhoades, David R. Griggs, George Brooks, Heman Lincoln Chase, David Bentley, and George Brooks, who is the superintendent at the present time. The school now numbers one hundred and ninety-nine scholars and thirty-one officers and teachers, making two hundred and thirty in all. It also appears that the school has raised during the past year the sum of $284.46, of which $194.46 has been paid for home missionary objects.

Afternoon Service, Monday, June 3d.

On Monday, the third instant, at four o'clock in the afternoon, there was a meeting of the church and congregation, and many of the past members of the church and congregation were present, also quite a number from the neighboring churches and congregations, who listened with great interest to addresses from the Rev. William H. Shailer, D.D., and the Rev. William Lamson, D.D., former pastors of the church.

Rev. William H. Shailer, D.D., spoke of his coming among the people in 1837 as a young and inexperienced man in the care of a church, this being his first pastorate. He also spoke of his personal acquaintance with many of the founders of the church who were living when he first came here, and gave many facts pertaining to the early history of the church, and brief sketches of many of its constituent members, giving descriptions of character so clear and life-like that one almost seemed to see and converse with them in bodily form, without seeing through the medium of another's description. He gave vivid and interesting reminiscences of Mrs. Beulah Griggs, whom he styled the mother of the church, she having first introduced evangelical preaching into Brookline, also of Mrs. Hyde, Mrs. Abigail Tolman, Mrs. Sarah Hall, Deacons Elijah Corey, and Timothy Corey, David Coolidge, and others connected with the early history of the church, and although the remarks were quite prolonged, yet the interest was such that the time seemed very short.

Rev. William Lamson, D.D., spoke of the time when he was a student some forty-eight years ago at South Reading, where he became acquainted with Stillman Sumner, a fellow-student, who was also a class-mate and fellow-boarder, a member and beneficiary of this then infant church. He heard Sumner say much of the church and their generosity to him, and seemed, through him, to form almost a personal acquaintance with the church which he had never seen. Six years later at the Theological School, at Newton, he became better acquainted with this church.

In October, 1858, he was invited to exchange with the Rev. Heman Lincoln, D.D., who was supplying this church at that time, consented, and preached on the succeeding Sabbath. The day was unpleasant, the congregation small, and he felt as though he had made no impression upon the people, and had no expectation of preaching here again. But during the following week he was called upon by a committee, who asked him to consider a call to the pastorate; and shortly after the call came, but with the frank and honest statement that it was not unanimous. That after deliberating awhile, he accepted the call, and entered, with many fears, on his work here. It was a sore trial to him and to his endeared people in Portsmouth, and many a day of homesickness followed. But in time he came to love his work and the people, and regarded himself as the most favored pastor in the Commonwealth. No general revival was enjoyed, but there were several seasons of refreshing, in which souls were converted. That he was treated with a generosity and kindness that at times burdened him. No man could be happier in his people than he was until sickness laid him aside.

This has been a favored church. In the men who founded it—Dea. Elijah Corey, and Dea. Timothy Corey, Dea. Thomas Griggs, Dea. Daniel Sanderson, Dea. David Coolidge, and the noble women associated with them—formed a group of Christians of rare excellence. Singularly were they lead by a wisdom, not their own, at every step. The Lord, who went before Israel in the pillar of cloud and of fire, went before them, and his blessing rested upon them. The church has been favored in its officers. Its deacons

have been men of piety and of practical wisdom. They were men on whom a pastor could lean. It has been favored by a spirit of harmony and brotherly love. There has been no Diotrophes among them, who loved to have the pre-eminence.

Standing then, as we now do, on the line which divides the past from the present half century, let us feel the responsibility that comes from entering into the labors of such men and women. Let the memory of their devotion and self-sacrifice be an incentive to effort and prayer that the half century to come may be more glorious than the past has been. Men die, but the church lives, and will live, sustained by forces which are unseen, but eternal. God bless the Brookline Baptist church!

At the close of the services in the church, the congregation assembled in the chapel adjoining, and spent about an hour in renewing old acquaintances, or in forming new ones. They then proceeded to the Town Hall (which stands on the opposite side of the street from the chapel), where tables were laid, and refreshments provided for about six hundred guests. On assembling in the hall, they were called to order by the chairman of the committee of arrangements, and were cordially welcomed by the Pastor, in a short address. Prayer was then offered by the Rev. S. L. Caldwell, D.D., of Newton.

At the conclusion of the supper the Pastor introduced Deacon George Brooks as toast-master, and the following sentiments and responses were given :—

"Our Pastors :—Ever strong in the affections of their people, and faithful ministers of Jesus Christ: their work abides; their reward is on high."

This was responded to by S. W. Driver, M.D., of Cambridgeport, a son of the first pastor, Rev. Joseph M. Driver, who spoke of his

father's labors, as a minister of the Gospel, and read several extracts from his Journal relating to his call and settlement among this people.

The church clerk read the following letter from the Rev. Joseph A. Warne, D.D., second pastor of the church :—

"FRANKFORD, PHILADELPHIA, May 26, 1878.

Benjamin F. Baker, Esq.,

DEAR BROTHER :— 1820271

Your kind favor, or that of your 'Committee on Invitation,' reached me duly and I reply without delay. I cannot conceive of anything which would have afforded either myself or Mrs. Warne a greater earthly joy than to have accepted the invitation of the committee, had it been possible ; but that it is impossible you will admit when I state my wife's infirmities.

For four years she has been almost entirely unable to use her hands, and latterly rheumatism has affected her feet so seriously that for many months she has been unable to attend public worship. In addition to these, she is subject to attacks of heart disease, which threatens a sudden call hence at any moment, and I seldom leave her even to go into the city. (I did not even visit the Centennial.) Therefore, since this is *absolutely* impossible, and for the reasons above given, hence is *morally* impossible ; yet I have no language capable of expressing my regret.

I was the first pastor of the church in Brookline, except when the Rev. Joseph Driver ministered to them, and the seven years during which I served that church were the happiest years of my ministry, or of my life. I loved the people intensely, and I firmly believe that, however unworthy of their affection, they loved me. How could I but love them? I do not remember ever to have recommended to them any object of benevolence which they did not take up and carry out to a successful issue. They were liberal 'to their ability, I bear them witness, if not beyond their ability ;' for though their number never reached beyond 70, and in those days they were truly a *village church*, with only two or three men of any surplus means, beside supporting their pastor, and paying their own expenses as a religious society, I have known them, in a single year, to contribute to objects, *outside of themselves*, fifteen hundred dollars ! For this I have often boasted of them, publicly and privately, to provoke others to a kindred liberality. For missions,

they had a *special* affection, such an affection as to prompt the members generally, *especially the sisters*, to make a fair estimate of the value of their employment on the first Monday of each month; *that* was the amount contributed by each at the concert prayer meeting in the evening. The cause of this liberality is found in the *principles the church had made* for foreign missions: three of its members were at the same time on the field—Thomas Simmons, Helen Maria Mason, and Sarah D. Comstock, and these were followed in due season by a fourth—Martha Sanderson. To part with *such* members, as some survivors remember them to have been, *was indeed a sacrifice*, and the interest felt by the church in the cause to which they were given corresponded to the magnitude of the sacrifice. Of the later history of the church in regard to its interest in, and contributions to, objects of Christian benevolence, I am not informed; but I hope and trust and pray that it may *never* be said of that church, 'Ye did run well;' but that as it increases in numbers and ability, it may in a corresponding degree increase 'in this grace also.'

In the names of your 'Committee on Invitation,' I am pleased to recognize those of Deacon Thomas Griggs, David Coolidge, and William Dearborn—*well-remembered and well-beloved;* but I miss some who are called to higher service—Elijah Corey and brother, David R. Griggs and Daniel Sanderson (father of Martha). Is it unwarranted to suppose that these and the missionary members of your church, will look down from their seats in glory on your approaching jubilee? I cannot think so; and there are other spirits which will sympathize in their joy—Joseph Grafton, and Bela Jacobs, and John E. Weston, and Henry Jackson, and Daniel Sharp, and James D. Knowles, and Baron Stowe, and also Nathaniel R. Cobb, and Levi Farwell, and many others whose images flit before my vision, of the gentler, as well as of the sterner sex, but whose names I cannot write.

Dear brethren, 'my mouth is opened toward you; my heart is enlarged.' Forgive the garrulity of an old man (83), and believe me most affectionately your quondam pastor.

JOSEPH A. WARNE."

Rev. Dr. Lamson spoke of his being a student at South Reading when he was a youth, and of being brought in contact with the Rev. Dr. Warne, who, under God, was the means of his conversion; and what was also singular, was his predecessor as pastor of the Baptist church in Brookline. He spoke of his own strong faith in religion, never having seen the shady side of the ministry since his entrance upon the work.

Rev. Dr. Shailer spoke with much feeling and earnestness, and said "There is no life so grand as that of the ministry, that draws around it such an eternity of interests, and reaches beyond this to the life to come." He also spoke of his early days with this church—the church of his first love—around which his affections still clustered, and in whose prosperity he greatly rejoiced.

Dr. Heman Lincoln, of Newton, spoke of the Rev. Nehemiah M. Perkins, the fourth pastor of the church, with whom he had been intimate in his early days. Mr. Perkins, he said, was a very able man, deep and stern; one who was terribly in earnest, and who spoke the truth regardless of whom it might offend.

"OUR CONSTITUENT MEMBERS—Men of strong faith in gospel principles, and heroic in sacrifice to maintain them; the pioneers in evangelical sentiment in this town. We hope to build worthily on the foundations they laid."

It was expected that either Dea. Thomas Griggs or Dea. Samuel C. Davis would respond to this sentiment, but as they were both absent no response was made.

"Our sister churches in this town originally worshipping with us, laborers in a common cause,— we wish them God-speed in all Christian emulation."

The Rev. Mr. Knox, of the Methodist church, and Dea. Edward I. Thomas, of the Congregational church, responded with speeches of congratulation for the present high standing of the church, and cordial good wishes for her future prosperity.

"THE CHURCHES WHICH GAVE US OUR CONSTITUENT MEMBERS,—May they send forth many qualified to lay as well the foundations of other churches."

The Rev. Dr. H. M. King, of the Dudley Street Church, Boston Highlands (formerly Roxbury), spoke of the fact that on May 28th, 1828, the Roxbury church dismissed twenty-one members to form the Brookline Baptist church, this being a majority of the constituent members. Among them were both of the deacons and the clerk of the mother church and other reliable members, whose removal was deeply felt, as the Roxbury church was then small and feeble. The old church has greatly rejoiced in the prosperity of the daughter, and has all along helped to make it, pouring into it some of its best life. Seven of the deacons and other devoted brethren and sisters have come from the Dudley street church.

This church has been distinguished for its intelligence, Christian zeal, and conscientious fidelity to Christian principle. Its growth is indicative of the growth that has taken place in the denomination during the last fifty years in Boston and vicinity. Then there were but five Baptist churches in Boston, with here and there one in the adjacent towns. We have great occasion for gratitude to God.

After expressing the warm congratulations and best wishes of the mother church, Mr. King closed by alluding to a coming jubilee, when pastors and peoples shall be gathered together in holy and delightful re-unions, of which this festive occasion is but the foretaste and the shadow, and expressed the earnest hope that we all might be there.

"The brethren who have gone out from us to labor in other fields of usefulness,—We will ever follow them with interest, and rejoice in their prosperity."

Dea. William H. Jameson, of Brooklyn, New York, a former member and deacon of the church, responded with hearty congratulations for the present prosperous condition of the church, and hoped that her future would be as productive of good fruits as the past.

The following letter, from Rev. Barnas Sears, D.D., a former member of the church, was read:

STAUNTON, VA., May 28, 1878.

Mr. B. F. Baker, Church Clerk,

DEAR BROTHER:—

I have received an invitation to attend the semi-centennial celebration of the Baptist Church of Brookline. It would give me and Mrs. Sears very great pleasure to attend, but distance and other engagements prevent. Mrs. Sears was, with the Corey family, one of the early members of the church, which to her has many sacred associations. There her father and mother, and sisters and brothers, and uncle, and nephews, and neices, worshipped. There she often went with her dear friends, Mrs. Comstock and Mrs. Edmond, and met her old acquaintances and companions. The church will always be especially dear to her. It gave stamp to her character for life. She sends a cordial greeting. My own recollections are scarcely less interesting. The old members will remember how often I attended the evening meetings with Dea. Corey and family, and how often I preached for the church — at one period a whole vacation — acting as pastor after Mr. Warne's resignation. I then

recommended William H. Shailer, who came as a candidate and preached his poorest sermon. He afterwards said to me that he did not think it safe to settle on expectations raised by his best sermons. That was very characteristic of him. I have known, I think, all the pastors from Mr. Driver to the present pastor. Mr. Warne I knew intimately, for whom I have a great regard. He was an able man. The church has been blessed in its ministry. The three deacons, Elijah Corey, Timothy Corey, and Thomas Griggs and their families were an important part of the congregation. How changed! A different house and a larger congregation have taken the place of the old.

Wishing you a pleasant occasion and continued prosperity, I am your affectionate Christian brother, B. SEARS.

Letters of kind remembrance and congratulation were also received from Rev. Henry V. Dexter, D.D., Rev. Robert Fyfe, D.D., Rev. C. H. Corey, and others, former members of the church, who are now laboring in other fields.

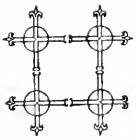
"THEOLOGICAL LEARNING.—A cause which has held an important place in the esteem and benevolence of this church: We would have the interests of the fathers maintained by the children."

Dr. Alvah Hovey, President of Newton Theological Institution, spoke of the great benevolence of the members of the Brookline church in aiding and helping to support the Newton Theological Institution from the beginning to the present time. One member gave four hundred dollars towards buying the land on which the Institution is built, and one thousand dollars were given toward the endowment fund.* From the formation of the Institution down to the present time the Brookline church has ever been a true friend and helper.

During the evening the company were favored with several select peices of instrumental and vocal music, which were greatly enjoyed and appreciated.

Several of the pastors and many of the members of the neighboring churches in the town were present and participated in the afternoon and evening exercises, besides many from the adjoining cities and towns, and all expressed themselves as being highly pleased and greatly edified by the services of this historical occasion.

* The amount contributed to the Newton Theological Institution, as far as known, is $32,600.



Extracts from the Original Records.

At a meeting held on Wednesday evening, May 21st, 1878, it was "*Voted*, To unite as a church in this place, by the name of the Baptist Church in Brookline, and that Thursday, the 5th day of June be appointed to give publicity to the same."

Names of the Members Constituting the Church.

BRETHREN.

Dea. Elijah Corey,
Dea. Timothy Corey,
Thomas Griggs,
David Coolidge,
Daniel Sanderson,
Thaddeus Graves,
Elijah Corey, Jr.,
David Hart,
Samuel C. Davis,
Thomas Seaverns,
Arthur Sumner.

SISTERS.

Beulah Griggs,
Mary Corey,
Mary Pierce,
Mehitable Stone,
Lucinda Reckard,
Sarah Richards,
Margaret Simmons,
Elizabeth Griggs,
Eliza Hart,
Susan Coolidge,
Mary Corey, 2d,
Elizabeth Corey,
Susan Cheever,
Mary Irving,
Mary Poole,
Harriet Griggs,
Maria Griggs,
Sarah Hall,
Eliza May,
Mary Ann Corey,
Lydia Pierce,
Matilda Ellis,
Sarah Griggs,
Rebecca Stetson,
Almira Sanderson.

The above named brethren and sisters were regularly dismissed and recommended by their respective churches, and constituted agreeable to request into a church by the name of the Baptist Church in Brookline, on June 5th 1828.

Organization of the Church, June 5, 1828.

Moderator.

Deacon ELIJAH COREY.

Deacons.

ELIJAH COREY, *acting, TIMOTHY COREY, *acting.

Clerk,

THOMAS GRIGGS.

Treasurer.

ELIJAH COREY, Jr.

Church Committee.

Dea. ELIJAH COREY, ELIJAH COREY, Jr.,
Dea. TIMOTHY COREY, DAVID COOLIDGE,
THOMAS GRIGGS.

*Deacons were chosen in October following, when Elijah Corey, Timothy Corey, and Thomas Griggs were chosen to that office.

PASTORS.

Rev. Joseph M. Driver, from March, 1830, to November of the same year;

Rev. Joseph A. Warne, from April, 1831, to January, 1837;

Rev. William H. Shailer, D.D., from September, 1837, to February, 1854;

Rev. Nehemiah M. Perkins, from May, 1855, to August, 1858;

Rev. William Lamson, D.D., from December, 1859, to February, 1875;

Rev. Henry C. Mabie, the present Pastor, from January, 1876.

Church Officers, June 5, 1878.

Pastor.

Rev. Henry C. Mabie.

Deacons.

Dea. Thomas Griggs,
Dea. George Brooks,
Dea. Austin W. Benton,
Dea. George F. Joyce.

Clerk.

B. F. Baker.

Treasurer.

Dea. George Brooks.

Standing Committee,

The Pastor, Rev. Henry C. Mabie,
Dea. Thomas Griggs, Dea. Austin W. Benton,
Dea. George Brooks, Dea. George F. Joyce,

David Bentley, H. Lincoln Chase,
Francis F. Morton, Osavius Verney,
Addison Boyden.

Committee on Benevolent Objects.

Charles H. James,
R. G. F. Candage,
Willard Y. Gross,
John D. Young,
Thomas B. Griggs.

Treasurer for Benevolent Objects.

Charles H. James.

Auditor.

C. D. Lincoln.

Original Organization of the Sunday School.

(Copy from the Church Record.)

Brookline, April 1, 1828.

A Sabbath School was constituted containing four Directors, four Directresses, four male Teachers, four female Teachers, one Superintendent, one Secretary and Treasurer, eight male Scholars, and twenty-three female Scholars.

Directors.	*Directresses.*
Deacon Elijah Corey,	Elizabeth Griggs,
Deacon Timothy Corey,	Mary Corey,
Thomas Griggs,	Eliza Jameson,
David Goolidge.	Mary Poole.

Superintendent.

Daniel Sanderson.

Secretary and Treasurer.

Elijah Corey, Jr.

Male Teachers.	*Female Teachers.*
Thaddeus Graves,	Elizabeth Corey,
William Dearborn,	Helen M. Griggs,
Samuel C. Davis,	Mary Irving,
Thomas Seaverns.	Eliza Irving.

The successive Superintendents have been — Daniel Sanderson, Thomas Griggs, David R. Griggs, Julius S. Shailer, Benj. H. Rhoades, David R. Griggs, George Brooks, H. Lincoln Chase, David Bentley, George Brooks.

Present Organization.

Pastor.

Rev. H. C. MABIE.

Superintendent.	*Sec'y and Treas.*	*Asst. Supt.*
GEO. BROOKS.	GEO. K. BROOKS.	H. LINCOLN CHASE.

Librarian.	*Organist.*	*Asst. Librarian.*
OSAVIUS VERNEY.	GEO. H. CARNES.	I. A. R. LONG.

Teachers.

B. F. Baker,	John D. Young, Jr.,	Miss E. L. Stevens,
David Bentley,	Edward A. R. Benton,	Miss Susan M. Rowe,
Thomas S. Brown,	G. Fred Joyce,	Miss Lillie Benton,
George F. Joyce,	Mrs. E. W. Joyce,	Miss Edith Kemp,
R. G. F. Candage,	Miss L. D. Comstock,	Miss Louisa Stearns,
P. W. Pierce,	Miss A. M. Cheney,	Miss Agnes E. Brooks.
Joseph Mayo,	Miss H. A. Nevers,	Miss H. S. Chase,
N. P. Mann, Jr.,	Miss L. M. Stearns,	Miss Carrie Haven,
Charles H. James,	Miss M. E. Mann,	Miss Emma Wilson.

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